



HOW TO DERIVE MAXIMUM BENEFIT FROM **YOUR SHAYKH**



HADHRAT SHAYKH ABDUL MU'ED SAHEB
(DAMAT BARAKATUHUM)

Khanqah Masehiyyah - Sukkur - Pakistan

How to derive maximum benefit from your Shaykh

*An inspirational discourse on the true purpose of having a
Shaykh (spiritual mentor) and how to maximize benefit
from this relationship.*

*The talk was delivered at Masjidun Noor, Asherville,
Durban, South Africa in April 2012.*

by

**HADHRAT SHAYKH ABDUL
MU'EEED SAHEB**

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**Author: Hadhrat Shaykh Abdul Mu'eed *damat
barakatuhu***

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Jazakallah Khayr.

*Your kind duas are requested for all those associated with
this production, their parents, teachers and the Ummah.*

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FOREWORD

**SHAYKHUL HADITH HADHRAT MOULANA MUHAMMAD
SALEEM DHORAT SAHEB**

damat barakatuhu

Principal of Islamic Da'wah Academy, Leicester, United Kingdom

Bismillahir-Rahmanir-Rahim

Tazkiyah (soul purification) is pivotal to a human's success in this world and the hereafter. Allah Ta'ala says, 'He has certainly succeeded who purifies it (the soul).' (91:9)

Allah Ta'ala through His Infinite Mercy made Tazkiyah from among the fundamental duties of our Beloved Nabi *sallallahu alayhi wa sallam*, so that mankind could successfully acquire this valuable blessing. Allah Ta'ala says in the Glorious Qur'an: **'Certainly, Allah Ta'ala conferred a great favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses, purifying them and teaching them the Book and wisdom, while before that they were in manifest error.'** (3:164)

The above verses are sufficient to understand the significant importance Tazkiyah holds in a believer's life.

Although Allah Ta'ala is the sole purifier of the soul, in this world of means and resources, a person cannot usually succeed in this objective without adopting the path leading to Tazkiyah. Nabi *sallallahu alayhi wa sallam* in accomplishment of his mission, paved the path for us to follow and be successful in our quest for Tazkiyah. After Nabi *sallallahu alayhi wa sallam*, the Sahabah (Radiyallahu Anhum), thereafter the Tabiun (successors to the Sahabah), Tab'a Tabi'in (their successors) and the Mashaaikh till this day have all continued on this path and guided scores of people, becoming the means of them acquiring the special friendship of Allah Ta'ala through Tazkiyah. However, as ghaflah (negligence from the remembrance of Allah Ta'ala) and inclination towards materialism became rife after the era of Nabi *sallallahu alayhi wa sallam* and the Sahabah (Radiyallahu Anhum), it became a challenge for the masses to tread the path of Tazkiyah. Allah Ta'ala through His Infinite Mercy inspired selected illustrious saints with ways to instil His Remembrance in the hearts of the masses and

remove negligence from them so that they may return to the path of Tazkiyah.

In the last century, from among the illustrious saints who have left a mark in the field of Tazkiyah is Hakimul-Ummah, Hadhrat Moulana Ashraf 'Ali Thanwi *rahmatullah alayh*. Due to his diligent contributions in this field, he is recognised as Hakimul-Ummah (The Spiritual Physician of the Ummah) and a Mujaddid (reformer). The Mashaaikh throughout the world highly rely on his works for answers related to intricate matters on Tazkiyah. Alhamdulillah, Allah Ta'ala granted Hakimul-Ummah much barakah and acceptance in his work. As a result, he authored many books on this subject and spiritually nurtured many individuals who became masters in this field and continued serving the Muslims in their quest for Tazkiyah. From among a long list of prominent names who were granted ijazah (authorisation in the field of Tazkiyah) by Hadhrat Hakimul-Ummah *rahmatullah alayh*, one name that stands out is Maseehul-Ummah, Hadhrat Moulana Maseehullah Khan Sahib *rahmatullah alayh*. Through his expertise and excellent nurturing, Hadhrat Moulana Maseehullah Sahib *rahmatullah*

alayh, served the people of the Indian Sub-Continent and beyond. People travelled to the Indian Sub-Continent from all over in order to benefit from this illustrious Shaykh (spiritual guide). After seeing the results of Hadhrat's excellent nurturing, his honourable Ustadh, Hadhrat Mufti Saeed Ahmad Sahib *rahmatullah alayh*, gave him the title, Maseehul-Ummah (The Reviver of the Ummah) and Hadhrat is recognised by this title to this day.

After the demise of Hadhrat Moulana Maseehullah Sahib *rahmatullah alayh*, his Khulafa continued with the mission with the same zeal and enthusiasm, in particular, my most affectionate and beloved Shaykh, Shafeequl-Ummah, Hadhrat Hajee Farooq Sahib *rahmatullah alayh* of Sukkur, Pakistan. Hadhrat Maseehul-Ummah *rahmatullah alayh*, expressed full confidence in Hadhrat Hajee Farooq Sahib's *rahmatullah alayh* expertise in the field of Tazkiyah and during his lifetime instructed Hadhrat Hajee Sahib *rahmatullah alayh* to initiate a khanqah in his hometown, Sukkur. With the Duas and attention of his Shaykh, Hadhrat Hajee Farooq Sahib *rahmatullah alayh* began this journey of nurturing and purifying the souls of the servants of Allah

Ta'ala with much zeal and enthusiasm. With his travels throughout Pakistan, he also travelled to other parts of the world and the people of South Africa were most fortunate to have been able to host Hadhrat Hajee Sahib *rahmatullah alayh* and benefit from his company for a number of years. Hadhrat spent the last Ramaḍan of his life in South Africa too, only a few months before his demise. Hadhrat would often explain that he had only three objectives in life:

- 1) Serving the creation of Allah Ta'ala**
- 2) Spreading the work of Tazkiyah (spiritual reformation)**
- 3) Visiting the blessed cities of Makkah Mukarramah and Madinah Munawwarah**

Hadhrat Hajee Sahib's *rahmatullah alayh* utmost humility, sincerity, affection and concern for the Ummah attracted many seekers of spiritual reformation. Many honourable 'Ulama were also spiritually connected to Hadhrat and would refer to him for their spiritual reformation. Khulafa of other Mashaaikh would also frequent his gatherings and benefit. From the many exceptional qualities Allah Ta'ala had granted my most beloved Hajee Sahib *rahmatullah*

alayh, one outstanding quality was his very affectionate and caring nature. He spiritually nurtured his associates in a very affectionate manner with lasting effects. It was due to this that he was given the title of Shafeequl-Ummah (The Affectionate One of the Ummah). After the demise of Hajee Sahib *rahmatullah alayh*, his khadim (close attendee), Dr. Muhammad Sabir Sahib *rahmatullah alayh* continued with the mission, imparting what he had learnt from his spiritual guide. However, his life was short and he met his creator soon after Hajee Farooq Sahib *rahmatullah alayh* at the age of 42.

After the demise of Dr Muhammad Sabir Sahib *rahmatullah alayh*, Hadhrat Hajee Farooq Sahib's *rahmatullah alayh* eldest son, Hadhrat Bhaijan Abdul Mu'eed Sahib *damat barakatuhum*, was assigned the responsibility of fulfilling this role. Being the son of the great luminary of our time in the field of Tazkiyah, it is obvious Hadhrat Bhaijan benefitted immensely from the company and nurturing of his beloved father. As a result, praiseworthy traits, such as humility, piety, sincerity and abstinence from the world are clearly visible in his life. Pursuant to this responsibility,

Hadhrat Bhaijan, continues with the mission of Hajee Sahib *rahmatullah alayh*, most diligently, travelling to different parts of the world to deliver spiritual discourses and guiding the masses on the path of Tazkiyah. May Allah Ta'ala grant Hadhrat Bhaijan *damat barakatuhu* a long life with acceptance and continue benefitting the Ummah through his words of wisdom. Aameen.

South Africa being a regular destination for Hajee Farooq Sahib *rahmatullah alayh*, with many people spiritually connected to Hadhrat, Bhaijan Abdul Mu'eed *damat barakatuhu* also travels to South Africa. Alhamdulillah, the booklet before us is an English transcription of a speech delivered by the honourable Shaykh, during his journey to South Africa in the masjid where the *khanqah* of another luminary of our time, Hadhrat Moulana Yunus Patel Sahib *rahmatullah alayh* (the eminent Khalifah of Hadhrat Moulana Shah Hakim Akhtar Sahib *rahmatullah alayh*) thrived. As this was Hadhrat Bhaijan's first visit after the demise of Hadhrat Moulana Yunus Patel Sahib *rahmatullah alayh*, he very beautifully explained the natural feeling of loss upon the demise of one's Shaykh and what the reaction

of those associated to the Shaykh should be. His words are a clear manifestation of what he has experienced upon the loss of his own Shaykh and father *rahmatullah alayh*. May Allah Ta'ala elevate their status and enable us all to follow in their footsteps. Aameen.

This lecture was transcribed by my very dear and respected friend, Hadhrat Moulana Muhammad Ameer Sahib *mudda zilluhu* who is extremely fortunate to have benefitted from all the four *shuyukh* in this blessed chain. Hadhrat Moulana is a very humble and down to earth person which is the end product of Tazkiyah. May Allah Ta'ala accept the efforts of Hadhrat Moulana in presenting Bhaijan's words to the English speaking audience and grant him more *tawfeeq* (strength and ability) so that he may continue preparing such beneficial material for the benefit of the Ummah. Aameen.

Muhammad Saleem Dhorat

Islamic Da'wah Academy, Leicester, UK

Rabi-ul-Awwal 1442 AH / October 2020

INTRODUCTION

The book in your hands is a transcription and translation of a special inspirational talk delivered in urdu by Shaykh Abdul Mu'eed Sahib *damat barakatuhu*. Shaykh is the eldest son of the great and illustrious spiritual master, Shafeequl Ummat, Hadhrat Moulana Hajee Muhammad Farooq *rahmatullah alayh* of Sukkur, Pakistan. Due to his regular travels to South Africa, Shaykh Abdul Mu'eed, who is fondly known as Bhaijan, enjoyed a close and special relationship with Hadhrat Moulana Yunus Patel *rahmatullah alayh*. Moulana Yunus Patel would give his special attention to Bhaijan and express his immense love and affection whenever they met. This talk was delivered on the occasion of Hadhrat Shaykh Abdul Mu'eed's visit to South Africa (April 2012), shortly after the demise of Hadhrat Moulana Yunus Patel *rahmatullah alayh* in 2011.

Emanating from the heart, the talk consoles the seeker upon the loss of a mentor and simultaneously gives hope and guidance as to the way forward.

A special word of thanks and appreciation to our esteemed mentor and beloved elder, Shaykhul Hadith Hadhrat Moulana Saleem Dhorat Saheb *damat barakatuhu* for his special attention, encouragement, duas, guidance, corrections and contribution towards this publication. I am deeply indebted to Hadhrat Moulana Saleem Dhorat Saheb *damat barakatuhu* for his love, kindness and affection towards this unworthy servant. May Allah Ta'ala preserve Hadhrat's shadow over the Ummah for a very long time. Aameen.

A special note of thanks to my dear friend and colleague Moulana Muhammad Badsha *hafizahullah* who is the Imam of Masjid Mansoor and Ameer of the Al Hidyah Centre based in Port Elizabeth who very eagerly volunteered to do the typesetting and design. May Allah Ta'ala bless him immensely for his efforts.

The transcription was completed with the grace and guidance of Allah Ta'ala by this servant (may Allah Ta'ala forgive him) in Durban, South Africa on 17 Rajab 1434 corresponding to 28 May 2013.

May Allah Ta'ala accept this work and make it beneficial for all who seek benefit from it.

Wa sallallahu alayhi wa alihi wa sahbihi wa barakah wa sallama tasleeman kaseerah

Rabi-ul-Awwal 1442 AH / October 2020

Muhammad Ameer

Durban, South Africa

OPENING SERMON



All praises are for Allah Ta'ala alone, we praise Him and we seek His assistance, we seek protection from the evil of our own souls and the evil of our deeds.

Whosoever He guides there is none to misguide Him and whosoever He misguides there is none to guide him.

We testify that there is none worthy of worship but Allah, He is alone and has no partner.

We testify that our Leader, our Messenger, our Beloved, and the Beloved of our Creator, our Healer and the Healer of our hearts, our Master is Muhammad sallallahu alayhi wasallam.

May the blessings and salutations of Allah Ta'ala be upon him, his family and companions in abundance. He is that beloved in whom we have hope that he will intercede for us on the day of judgement.

Allah Ta'ala says, ***“And we shall test you with some fear, hunger, loss of wealth and life and crops, and give glad tidings to the patient.”***

(Surah Al-Baqarah – Verse 155)

SEEKING ACCEPTANCE

Dear friends, it is the infinite Grace of Allah Ta'ala that He has once again granted me the opportunity to sit at your feet, in your service.

May Allah Ta'ala accept this sitting of ours and make it a means of His pleasure and proximity. May Allah Ta'ala grant us the ability to speak and listen with sincerity and may He protect us from the evil of our inner temptations.

THE SCENE AND SETTING OF OUR LAST SITTING

The scene and setting of our last sitting, at this venue, is still vivid in our minds when Hadhrat Moulana Yunus Patel *rahmatullah alayh* - and by merely saying *rahmatullah alayh* with his name, creates a feeling of deep sadness in the heart.

May Allah Ta'ala raise the status of Hadhrat Moulana incessantly, and cause his *fuyuzat* (spiritual benefit) and *barakah* (blessings) to remain with us at all times.

I was explaining that scene when Hadhrat Moulana was present in our last meeting, seated humbly upon his chair, and who would have known that was to be my last meeting with him in this life and a short while thereafter he would leave this temporary abode. His departure has left a feeling of deep loss and yearning upon the heart - a personality whose love and compassion for the creation of Allah Ta'ala was such that cannot be explained in words.

The heart has an urge to express these feelings but the tongue cannot find words to express them. Certain feelings and emotions are such that they are experienced in the heart

only and elude expression of the tongue. Hadhrat's affection, love and compassion were such that they are indescribable. He was so beloved to Allah Ta'ala, so accepted - his life was one we all envied and his death was also one to envy. Ultimately, we all will leave this world one day. What we need to check is the direction in which our life is moving.

Our death is a reflection of our life. A person who is blessed with a noble death, an enviable death, a death in a condition of Zikr and consciousness of Allah Ta'ala, then one can conclude what quality of life the person led.

AN ENVIABLE DEATH

To achieve such a death is not incidental or something that occurs on the spur of the moment, rather it is the culmination of a life of piety and obedience.

The reality of his life is in front us: the concern for the creation of Allah Ta'ala, the pain in his heart for humanity and the deep compassion he possessed for the creation of Allah Ta'ala could be sensed by anyone who sat close to him. This deep concern and yearning for the reformation of the creation is a quality that Allah Ta'ala grants to His special servants.

Anyone who met Hadhrat Moulana Yunus Patel *rahmatullah alayh* once would be delighted to meet this august personality as he would make one feel special. This remarkable quality was possessed by the *Ambiya (messengers)* and was also an outstanding quality of Rasulullah *sallallahu alayhi wa sallam*. Anyone who met Rasulullah *sallallahu alayhi wa sallam* just once would be left with the impression that Rasulullah *sallallahu alayhi wa*

sallam loved him the most. This quality is also found in the friends of Allah Ta'ala, since they are the heirs of the *Ambiya alayhimus salaam* (peace and blessing be upon them all).

It is important to note that Hadhrat completed his tasks and duties that were required of him and left this earthly abode. When a person is in this world, there are many impediments and obstacles that obstruct a person. However, once a person returns to Allah Ta'ala, he is relieved of all worldly worries, but the spiritual transmission of the pious servants of Allah Ta'ala continues to be transmitted from *barzakh* (realm of life after death) and its benefits are perpetual.

WHO BENEFITS FROM THE SPIRITUAL TRANSMISSION OF THE SHAYKH?

The question now arises: Who benefits from this spiritual transmission? Some believe that when the Shaykh was alive, we were together with him, now that he has departed our relationship with him has ceased, our contact with him has broken. Note well - this is not the case.

It is for this reason, that whilst the Shaykh is alive there are many who remain close to the Shaykh, but later they become distanced from his benefit due to this misconception, that the Shaykh has now left us, so what do we do and who should we refer to? The reality is the spiritual transmission of *barzakh* continues to benefit the true seeker, even after the demise of the Shaykh.

SPIRITUAL TRANSMISSION CONTINUES TO FLOW...

Shaykh Abdul Quddoos Gangohi *rahmatullah alayh* had approached Shaykh Abdul Haq Radholwi *rahmatullah alayh* and requested the Shaykh for *bay'at* (initiate him into the path of seeking Allah Ta'ala).

Shaykh Abdul Haq Radholwi *rahmatullah alayh* enquired whether he had studied the knowledge of Deen. He replied that he had not acquired the knowledge of Deen. The Shaykh advised him to first seek knowledge. In that era, the centre of knowledge was Delhi. He was thus directed to seek his knowledge in Delhi because if he tried to tread the path of *sulook* (spiritual reformation) without knowledge then he could be misled.

He willingly agreed to this suggestion because he was not self-opinionated. Today, we are self-opinionated (we wish to do things the way we want to and not follow the advice of a guide).

In the case of Shaykh Abdul Quddoos Gangohi *rahmatullah alayh* there was no question of having his own opinion. He

submitted himself to the guidance of the mentor. As he began to leave, the Shaykh called him and advised the young man: *"It seems when you complete your studies and return, I will no longer be here. However, you will find my representative in this place. You should take bay'at (pledge allegiance) to him and visit my graveside from time to time. You will receive the same benefit as you would have received as if I was alive."*

We understand from this anecdote that the spiritual benefit from *barzakh* (realm of the transitory abode after death before resurrection) is a reality. But who receives this *fayz* (spiritual transmission)?

In the lifetime of the Shaykh, a person makes great claims of love and attachment (for the Shaykh), he remains in the 'forefront', he remains within the gaze of the Shaykh and aspires to always remain close to him and displays this to people. But the true examination of the seeker is after the demise of the Shaykh.

THE TEST OF LOSS

***“And we shall test you with some form of fear, hunger,
loss of wealth and life and crops...”***

(Surah Al-Baqarah – Verse 155)

Allah Ta’ala says: “We will test you...”. What will we be tested with? We will test you with fear, hunger, the loss of wealth and loss of life.

Here, my mind went towards the thought that Allah Ta’ala tests us through the loss of His friends and pious servants. Allah Ta’ala wants to see how successful we are in this test and how loyal are we towards those we have lost? In this life, we aspire to be (physically) close to them and in this, there may be some *nafsaniyat* (satisfaction of the ego). It could be so people may say that this person is so close to the Shaykh, makes so much *khidmat* (renders service) for the Shaykh, etc. However, the true test is, how steadfast is the person after the Shaykh’s demise?

The Shaykh will ultimately leave this transitory abode and shall not remain in this world forever. Who can be greater than Rasulullah *sallallahu alayhi wa sallam*? An option was given to Rasulullah *sallallahu alayhi wa sallam* to be given longer life or leave this temporary world. Rasulullah *sallallahu alayhi wa sallam* chose to leave this transitory world.

There is no doubt that the Shaykh will leave this world. When Rasulullah *sallallahu alayhi wa sallam* did not remain and the Sahabah *radhiyallahu 'anhum* did not remain, it is apparent that we also have to leave this world.

The Shaykh leaves this world, but the teachings and mission of the Shaykh remain. The person who is truly loyal to the Shaykh, who appreciates the Shaykh in the true sense, remains steadfast even after the Shaykh's demise. ***True loyalty comes to the fore after the demise of the Shaykh.***

What does steadfastness after demise mean? It requires one to hold firm to the teachings of the Shaykh with devotion and consistency.

THE 'TWO' KHANQAHS OF A SEEKER

Hadhrat Maseehul Ummat, Moulana Maseehullah Saheb *rahmatullah alayh* use to say that one *khanqah* (spiritual reformation centre) is the physical place of reformation and one *khanqah* is the state of complying with the teachings and spirit of the *khanqah*. The actual *khanqah* is where the Shaykh resides. It is apparent that the *mureed* (seeker of spiritual reformation) cannot remain with the Shaykh at all times. He will generally stay for a while and then return to his family and duties.

The seeker has come from another town or country and spends limited time in the company of the Shaykh and returns home after a while. However, a person may physically be far from the Shaykh's company but by virtue of him following the Shaykh's teachings it is as though he is residing with the Shaykh in the *khanqah* and following the blessed guidance of the Shaykh in the *khanqah*.

The *mureed* (seeker) cannot be in the company of the Shaykh forever, but the teachings of the Shaykh are always with him.

This (demise of the Shaykh) is a testing time for the seeker and Allah Ta'ala advises us that we will be tested in different ways. The test is, now that the Shaykh is no longer with us in the world, how will we respond? How much of loyalty will we display to this mission and how steadfast will we be upon this path? Also, how much are we prepared to sacrifice for this mission?

The teachings and mission of the Shaykh are still with us. It is important to for us to determine how much we are practicing on the teachings of the Shaykh. To make verbal claims of love for the Shaykh is very easy, but to practice upon the teachings requires one to conquer his desires and passions. This is difficult upon the *nafs* (ego) and requires one to trample his desires and opinion.

THIS IS NOT A PATH OF STARDOM

There is no hero worship or stardom in this path. Essentially, this path is about following the teachings of the Shaykh, which in turn are the teachings of the *Sunnah* and *Shari'ah*. This formula is conveyed to the seeker for him to conduct his life in accordance with these teachings.

The Shaykh does not expect anyone to 'hero worship' him. He simply shows the path to Allah Ta'ala. He advocates the fact that the road to seek Allah Ta'ala is not difficult, and if you genuinely follow this path, you will be successful. The Shaykh explains the impediments and obstacles of this path to the seeker, and maps out the road to Allah Ta'ala.

The teachings of the Shaykh should be the focus of the seeker, and the one who practices sincerely upon these teachings achieves success. Such a person is regarded a true *mureed* (seeker).

Otherwise, Hadhrat Maseehul Ummat *rahmatullah alayh* use to say,

“No person is my mureed except the one who follows my teachings and instructions - and if someone does not follow my teachings but makes a thousand claims of love for me, then in reality he is not my mureed.”

In the noble Hadith, it is mentioned that Nabi *sallallahu alayhi wa sallam* gave parting advices to Mu’aaz ibn Jabal *radiyallahu anhu* when he appointed him as the governor of Yemen.

From among those parting advices, one of the last advices were, that after this they will not meet each other again (indicating to his departure from this world). At this point Mu’aaz *radiyallahu anhu* began crying as Nabi *sallallahu alayhi wa sallam* advised him, *“O Mu’aaz, remember well that the one who follows my way and Sunnah, no matter how far he may be from me physically, he may be residing in any corner of the world, but by virtue of him following me, he is truly close to me. The one who does not follow my way; he can be a resident of Madinah, but in reality, he is far from me.”*

In the same manner, the one who enjoys true proximity to the Shaykh is the one who devoutly follows the Shaykh’s teachings. Such a person enjoys real benefit from the Shaykh.

In doing so, he annihilates his own opinion and devotes himself to the Shaykh's guidance. Today, the teachings (of our mentor) are with us - the need is for these noble teachings to be followed - and the one who follows the teachings of the Shaykh will most definitely receive the spiritual benefit of the Shaykh from *barzakh* (realm of the transitory period after death and before resurrection).

HAJEE IMDADULLAH MAKKI'S THIRST FOR ALLAH TA'ALA'S LOVE

The love of Allah Ta'ala was so deeply entrenched in the heart of Hajee Imdadullah Muhajir Makki *rahmatullah alayh* that after traversing the path of spirituality in the *Naqshbandi* spiritual order, he remained 'spiritually thirsty'. After the demise of his Shaykh, he began searching for another mentor to quench his thirst for Allah Ta'ala's love.

He was desperate to have this thirst quenched. In a dream, he was shown the image of a certain person who he should approach for spiritual guidance but his identity and location was not disclosed. The indication in the dream was to find him and establish a spiritual relationship with him. He embarked on an extensive search for this personality. Eventually he located a person in Lohari (India), who matched the description seen in his dream. This person was known as a *Mianji* – meaning, one occupied with teaching little children in a *maktab madrasah*. Indeed, this was the great Mianji Noor Mohamed Jinjanwi *rahmatullah alayh*.

At times, it happens such that the Shaykh is not well known among people, but Allah Ta'ala gives the mureed (seeker) popularity. Hence, we find Hajee Imdadullah *rahmatullah alayh* became known as *Shaykhul Arab wal Ajam* (the Shaykh of the Arabs and non-Arabs).

Hadhrat Hajee Imdadullah *rahmatullah alayh* established a formal contact with Hadhrat Mianji Noor Mohammed *rahmatullah alayh* and began following his teachings. It was a relationship of real devotion to the Shaykh's teachings. Hadhrat Mianji Saheb use to sit with Haji Imdadullah in a room, in the Masjid, for hours on end. Someone asked Mianji Saheb: "What do you both do in the room for such long periods?" He replied: "I am preparing a 'dish'. When this 'dish' is ready, it will illuminate the east and west."

The incident of Hadhrat Mianji Noor Mohamed Jinjanwi's *rahmatullah alayh* final moments is pertinent here. It was close to the time of his death; his village was Jinjana and he used to teach *maktab* in Lohari, he was returning home when he realised that his end was near. He asked the *khadim* (carriage bearer) to pass by Thanabowan as he wanted to meet Hajee Imdadullah *rahmatullah alayh*. When he reached

the door of the *khanqah* and Hajee Imdadullah *rahmatullah alayh* was informed that his Shaykh was there to visit him - he rushed with bare feet, in anticipation of meeting his Shaykh. When he drew the curtain of the carriage, he found Hajee Mianji Saheb *rahmatullah alayh* seated in the carriage, in an extremely pale and weak state and the signs of death were apparent on him.

When Hajee Imdadullah *rahmatullah alayh* saw the condition of his Shaykh, he began weeping. The condition of a *mureed* (seeker) is such that his heart and mind cannot conceive the demise of the Shaykh. This relationship is one of such intense love that notwithstanding the fact that the *mureed* is fully aware of the Shaykh's illnesses and physical ailments, his heart does not fully accept the fact that the Shaykh will leave this world. The heart cannot tolerate this pain. However, when the appointed time by Allah Ta'ala does arrive, then Allah Ta'ala calls His servant back to Him. But the one who has sincere love for the Shaykh somehow cannot bear this separation; his mind cannot even perceive such a thing will ever happen.

So when Hadhrat Hajee Saheb saw the condition of his beloved Shaykh, he began weeping profusely. Hadhrat Mianji Saheb consoled him by saying: **“Hajee Saheb, do not be concerned. A *Faqir* (beggar of Allah) does not die; instead he is transferred to another abode. This *Faqir*’s inner spirituality will remain with you.”**

The chosen servants of Allah Ta’ala leave this transitory abode physically, but their spiritual blessings remain and are perpetual.

THE SPIRITUAL LEGACY OF THE AHLULLAH REMAINS

My Hadhrat *rahmatullah alayh* use to say, the Mashaaikh spread their *dastarkhane batin* (spiritual legacy) and leave this world, the blessings of their legacy continue to flow and do not terminate upon their demise. It is continuous and accessible. It is the good fortune of the true seeker to seek benefit from this legacy as much as he wants.

***Wallah!!* The reality is that I have come here today with this very intention: to drink and satiate myself from this fountain that has been left by Hadhrat Moulana Yunus Patel *rahmatullah alayh*. I have come here with this sole intention and not to give any talk or advice. We are speaking of the secret of the heart; this is about love. I am not fit to speak here nor do I have any motive to speak here.**

My Hadhrat *rahmatullah alayh* used to say that once the *Ahlullah* lay down their spiritual dastarkhan (legacy), this ‘table mat’ of spirituality remains accessible to all. It is the

responsibility of those who remain behind to display their loyalty and continue to benefit from the legacy.

NEED FOR A LIVING SHAYKH

Remember, for *islah* (reformation) there is a need for a living Shaykh. Whilst the *barakah* and spiritual effulgence of the Shaykh continues to flow from *barzakh* after his demise, to pursue one's reformation, one needs to refer to a living Shaykh. One should not adopt a mindset that the Shaykh has now departed so our *islah* will take place automatically. For *islah* one needs to have a Shaykh who is alive.

One should not hesitate in initiating a relationship with a reputable mentor after the Shaykh's demise. The void left by a spiritual guide is filled by a reputable mentor after the Shaykh's demise. The methodology and spiritual style of the Shaykh can be found with such mentors who are enabled to fulfil this important duty. Those who possess the true temperament of the Shaykh are considered as reputable representatives of the Shaykh. They are divinely infused with the required abilities and qualities.

Today, many people are deprived of spiritual progress because they wrongly assume there to be no one suitable for guidance after the demise of the Shaykh. Some say: *Our*

esteemed Shaykh has passed on so who do we turn to? We cannot find anyone suitable to turn to for our reformation.

GHOUSUL A'ZAM, SHAYKH ABDUL QADIR JILANI AND THE APPOINTMENT OF AN ABDAAL

Hakimul Ummat, Hadhrat Moulana Thanwi *rahmatullah alayh* has written in his discourse titled "*Tarik Qalandar*" regarding Ghousul A'zam, Shaykh Abdul Qadir Jilani *rahmatullah alayh*. One night he woke up to perform *Tahajjud Salah* - his personal attendant had the water for *wudhu* prepared. The *khadim* observed that Hadhrat Ghousul A'zam made *wudhu* and left the home contrary to his normal habit. The attendant followed him.

After a while they entered a house where they found a pious person sitting on one side. Hadhrat Shaykh Abdul Qadir *rahmatullah alayh* sat quietly besides him. From the inner apartment they could hear the splashes of water as though someone is being given a bath. Shortly thereafter a Janazah was brought before them. Shaykh Abdul Qadir Jilani *rahmatullah alayh* performed the Janazah Salah and sent the body for burial.

After the burial, they all sat together. Subsequently, a Christian priest presented himself there. Shaykh Abdul

Qadir Jilani *rahmatullah alayh* removed the cross from his neck, made him recite the *kalimah* and appointed him in place of the person who had just passed away. They then returned home. When they returned to the *khanqah* the *khadim* (attendant) asked Shaykh Abdul Qadir Jilani *rahmatullah alayh* regarding the events of the night as he could not understand them.

Shaykh Abdul Qadir Jilani *rahmatullah alayh* explained that a particular *Abdaal* (selected saint) had passed away in Musal, a town in Iraq. The other *Abdaal* in Musal were discussing who should replace this *Abdaal*. I travelled from Baghdad to Musal for that purpose. Note, that although these towns are a long distance from each other, Allah Ta'ala allows these supernatural events to occur for His close servants. The distance was folded for him and after the Janazah, a decision was required on the replacement of the *Abdaal* who had passed away.

During the discussion that ensued, a directive was given: There was a certain priest in a monastery, in Istanbul. He was to be appointed to the *Abdaal's* position.

The noteworthy point here is that the person who Allah Ta'ala places in a position is instilled with the abilities to fulfil that responsibility. This priest was brought and made to recite the *kalimah* and was infused with abilities to fulfil his tasks. He was then appointed as a replacement for the *Abdaal* who passed away.

The point here is that Allah Ta'ala grants the capacity and ability to the person who assumes the responsibility. Spiritual knowledge is transmitted and Allah Ta'ala takes service from the person. Therefore, we should be concerned about our *islah*, be steadfast on the teachings and faithfully adhere to the one who is appointed in place of the Shaykh, by establishing our relationship with him.

THE EXERTION OF MY SHAYKH FOR THE MISSION OF HIS SHAYKH

My Hadhrat, Moulana Hajee Muhammad Farooq Sahib *rahmatullah alayh* use to say, if the seeker has to err in some way that would cause hurt to the Shaykh in his lifetime, then he could redeem himself by asking for forgiveness from the Shaykh, but once the Shaykh has left this world, the devotee should be most cautious not to do anything to hurt the Shaykh's soul in *barzakh*. After the Shaykh's demise, how will he ask the Shaykh for forgiveness and how will he make amends?

Therefore, after the demise of Maseehul Ummat *rahmatullah alayh*, my Hadhrat *rahmatullah alayh* use to weep profusely. He exerted himself and directed all his energies and time to his Shaykh's mission. Notwithstanding his numerous illnesses, physical limitations and being declared unfit for travel, he courageously travelled the world and persevered, with this worry in mind: ***My Shaykh has left this world. When I die, with what face will I meet my Shaykh?***

Hadhrat *rahmatullah alayh* used to say:

“After the demise of the Shaykh, if we do some wrong, the information of our condition and deeds reaches those who have passed away.”

According to the *Hadith Shareef*, the deceased are informed of the actions of the living. This is a point of concern for us; our responsibility has increased!

There is no doubt that Allah Ta’ala is Everlasting and an association that is maintained for the One who is Ever Living will also be perpetual, therefore there should be no hesitation or complacency in the quest for our reformation. In the *alame barzakh* (realm of the transitory period after death and before resurrection) when our *Masha’ikh* are informed of our negligence and wrongdoing, how disheartened will they feel? **The time and effort they spent on us, to reform, has not bore fruit!**

ISALE SAWAB AND MAKING DUA FOR THE SHAYKH

In essence, steadfastness on our *Islah* and following the teachings, with firmness, is key to our success. The seeker should continue sending *isale sawaab* for the Shaykh and make Dua for the Shaykh's elevation.

'O Allah, the way our Masha'ikh nurtured and guided us, the compassion, sincerity and love they showed us, the tolerant and affectionate manner in which they taught us, certainly we cannot ever repay them for such love and compassion.

It is our duty to regularly send them *isale sawaab* - the one who consistently sends *isale sawaab* to his Shaykh, receives the spiritual benefit of the Shaykh. A habit should be made to convey reward and make some monetary contribution in the name of one's Shaykh as well. When these gifts reach them, they become elated and acknowledge that those whom they loved in the world, have remembered them. In this way, the sender draws the attention and blessings of the Shaykh from the hereafter.

Hadhrat Maseehul Ummat *rahmatullah alayh* use to say: *“In the world, the spiritual attention of the Shaykh is not as concentrated and effective as it is from the hereafter. The reason for this is that in this world the Shaykh is faced with the natural grief and worries of everyday life. In the hereafter, his soul is free from such worries and as such is much more receptive.”*

However, there has to be someone prepared to draw from that attention. This special attention comes to the person who practices upon the teachings of the Shaykh, to the one who strives to purify his inner self, and is concerned about his reformation. Upon this effort, the attention of the Shaykh is directed to such a person and he begins to benefit from it spiritually.

HOW WILL WE LEAVE THIS WORLD?

My humble plea to all is that we need to be deeply concerned about our *islah* and reformation. Do not be negligent in this regard. Many of our *Mashaaikh* have left this world; our parents and so many others have passed away. We will also leave this world. It is important to reflect how the pious leave this world, and then consider in what condition we will leave this world. They led a life of obedience and piety and left the world with an enviable death. We need to focus on how our death will be. As you live, so shall you die! Today, we have the capital of time in our hands. Let us direct our concern to the hereafter and beautify our life of the hereafter.

THE WORRY OF THE AHLULLAH

The *Ahlullah* – true friends of Allah Ta’ala, do not expect people to adore or worship them; rather their main worry is how the concern of the hereafter can be kindled in the heart of the seeker. The seeker is inspired towards good deeds and made to focus on his reformation and to cleanse his spiritual maladies. The Shaykh mentors him to become habitual on Zikr and to adopt contemplation. He attempts to guide the person to overcome negligence and to develop a deep connection with Allah Ta’ala.

This life of ours is coming to an end very swiftly and no one knows when death will arrive, so before that time arrives, we need to prepare. The first step in that preparation is to make sincere *Taubah* and repent for our sins, and then focus on our self-reformation. For this we need to establish a link with the friends of Allah Ta’ala. One should not think: *Where will I go and to whom should I turn?* Those who are available should be consulted and an *Islahi* relationship should be established. *Islah*, to purify the heart of spiritual diseases is Fardh – obligatory.

When a true seeker approaches a pious servant for guidance then Allah Ta'ala's special assistance and guidance descends. Allah Ta'ala places the required prescriptions in the heart of the Shaykh. When this guidance is adopted with sincerity and consistency, Allah Ta'ala grants the seeker cure from his inner maladies.

Cure from physical ailments is never guaranteed but in terms of spiritual diseases, cure is guaranteed. When the true seeker threads this path with faith, truthfulness and loyalty, his reformation is guided and inspired by Allah Ta'ala. When the seeker practices upon the directives of the Shaykh, Allah Ta'ala grants cure.

The medical doctor cannot guarantee cure from physical ailments. However, in the case of spiritual illness, if the intention and drive is sincere, then cure is achieved. There is no question of failure here.

The criterion is to first place one's foot firmly in the path and begin to walk. However, one cannot traverse this path alone. Progress can only be made when one 'holds the hand' of a reputable guide. The goals of this path will not be achieved

without the guidance of a mentor. **Today, we aspire to walk this road all on our own.**

THE POWER IN THE PRESCRIBED ZIKR OF THE SHAYKH

On one occasion, Hadhrat Hakimul Ummat, Moulana Thanwi *rahmatullah alayh* said to Hadhrat Khwaja Sahib (Khwaja Azizul Hasan Majzoob was the personal attendant of Hakimul Ummat): “If someone was to do 100 000 Zikr daily, using his discretion, he will not derive much benefit from his action.”

Hearing this Hadhrat Khwaja Saheb *rahmatullah alayh* enquired: “Does Zikr not have the power to make a person reach Allah Ta’ala?”

Hadhrat Thanwi *rahmatullah alayh* replied: “His perfection will indeed take place through Zikr and nothing else.”

Hadhrat Thanwi *rahmatullah alayh* then presented the example of a sword: “The sword by its very nature will surely cut, but the sword must be in the hand of someone with expertise, for it to be effective. Prescribing an action or work for oneself is akin to following one’s desires and any action done based on one’s desire is disliked by Allah Ta’ala. However, when a person seeks the guidance of his Shaykh

and effaces his self-opinion, even if he completes two *tasbeehs* as prescribed by the Shaykh, there will be tremendous benefit in it.”

Hence, an action done, based on one’s desire and discretion, is devoid of effect; similar to a person who is suffering from an illness and he begins to administer medicine to himself, using his discretion, such medicine has either very little or no effect, or it causes him harm.

However, when a person goes to a practitioner and he prescribes even a simple dosage of medication, then in a short while the person feels better and is cured. In a similar manner, with regard to spiritual ailments, if a person decides to administer himself with medication, and feels that he can overcome the inner spiritual diseases, control his desires and leave his bad habits all by himself, he will not make progress.

MYTH OF OVERCOMING SPIRITUAL DISEASES ON ONE'S OWN

Hakimul Ummat, Hadhrat Moulana Thanwi *rahmatullah alayh* advised, that if a person feels he can achieve his reformation all by himself – without seeking the guidance of a mentor, then he may be able to overcome anger, conquer his ego and stop casting lustful glances with some short term success. However, this progress will be short-lived and after a while, he will be overwhelmed by these temptations, which will ruin all his efforts.

To illustrate this point, Hadhrat Thanwi *rahmatullah alayh* mentioned an incident: A person had a horse and whenever the horse would be tasked to go anywhere by its master, it would intermittently stop to relieve itself, smell its impurity and then continue walking. This habit annoyed the owner. Once, a friend accompanied him with the horse. He complained to his friend about the horse's habit of relieving itself and smelling its impurity. The person told him: "Do not worry. I will ride behind you."

The friend followed him, and whenever the horse would stop to relieve itself, before it could smell its impurity, the person would give it a lash and the horse would move on immediately. In this way, a considerable distance was covered.

At a certain point, the person behind, informed his friend that he was taking a different route and would not be able to follow him any longer. The person thanked him for his help and the fact that he was able to travel much more swiftly.

When the horse realised that the person who was behind was no longer there, he turned back and returned to all those places where he had relieved himself and smelt those places that he missed.

Using this example, Hakimul Ummat, Hadhrat Moulana Thanwi *rahmatullah alayh* said that if a person believes he can achieve self-reformation on his own, then success will be achieved in the short term, and he will again return to those vices which were his habits, like the horse had done.

If we think that we can traverse this path to Allah Ta'ala without a guide, then complete success will not be achieved.

Life will expire but success will allude us. Therefore, there is a definite need for a spiritual guide. We only have one life and thus we must ensure that we establish a link with a spiritual personality who we have affinity with and give due importance to our reformation.

In reality, to spiritually cleanse oneself is not very difficult. Today, people ponder over the difficulty of exposing one's inner faults to the Shaykh. The truth is that the *Ahlullah* (close friends of Allah Ta'ala) are most reliable and trustworthy. They will never betray us. They do not harbour hatred or negative thoughts for anyone. They do not look at who the person is and from where he is; rather they share a bond of love with the creation of Allah Ta'ala. They love the creation of Allah Ta'ala and have concern for all.

The greater the ailments of the seeker, the more the attention is given to him. The *Ahlullah* wake up at night and make Dua for their friends. This is a relationship of pure loyalty, faith and trust.

IBRAHIM BIN ADHAM AND THE INTOXICATED YOUNG MAN

Hadhrat Ibrahim bin Adham *rahmatullah alayh* was once walking along a path and found an intoxicated young man, lying on the side of the road. When he saw him, he felt pity for him. He reached out to him by cleaning his face with water. The young man had spewed, so he also washed the mess off his face.

He did that purely on the basis that the young man was Allah Ta'ala's servant. Though intoxicated, he was, after all, a servant of Allah Ta'ala. After cleaning his face, the young man gained consciousness. As his eyes opened, he saw Ibrahim bin Adham *rahmatullah alayh* in front of him. Surprised by his presence, he remarked: "Hadhrat is it you? Have you washed my face with your own hands?"

Hadhrat Ibrahim bin Adham *rahmatullah alayh* replied: "Yes, your face was messed and I cleaned it for you."

The young man remarked: "I had thought that the *Ahlullah* despise those who sin and think low of them. Today, I have experienced how the *Ahlullah* love and care for the sinner."

This young man thereupon repented and pledged to abandon sin and reform his life. This is the work of the friends of Allah Ta'ala. When a sincere seeker approaches them and confides in them about his weaknesses and negligence; then they guide the seeker to repentance; they show the path to Allah Ta'ala, and they teach how to take Allah Ta'ala's name. When someone has forgotten his purpose, they remind him of the path he should be on. This is their work and for this task, they are guided and inspired by Allah Ta'ala.

So upon the sincere repentance of the young man, Allah Ta'ala inspired the heart of Hadhrat Ibrahim bin Adham *rahmatullah alayh* that we have conferred this young person to a high rank of spirituality.

A thought crossed the mind of Hadhrat Ibrahim bin Adham *rahmatullah alayh*, that the young man had not exerted himself in any special spiritual effort yet to gain Allah Ta'ala's proximity. He had not yet engaged in striving to

reform his *nafs (ego)*; he had not engaged in Zikr, etc. Despite that, he was blessed with a high position of sainthood.

That night Hadhrat Ibrahim bin Adham *rahmatullah alayh* sees a dream in which he asks Allah Ta'ala the explanation of that peculiar incident: "This person had not made any sustained effort to gain Your proximity and You elevated him so quickly to these high stages of sainthood?" Allah Ta'ala responded: "O Ibrahim, you have forsaken your kingdom for my pleasure and chose poverty. For My sake you washed the impurity from this servant, by virtue of him being My servant. **Whilst you washed his face with your hands, I washed and purified his heart**" (I purified his soul and granted him sainthood).

It is evident that the heart which is 'washed' by Allah Ta'ala is purified of all filth. Hadhrat Moulana Rumi *rahmatullah alayh* said, "*Without the favour of Allah and without the favour of the Ahlullah, your book of deeds is black*". Consider who is saying this? Moulana Rumi *rahmatullah alayh* - and why is this so - simply because the actions of the person are on the basis of his own opinion and thoughts; his deeds are not directed by a spiritual advisor, and such actions are

devoid of divine blessings. In the court of Allah Ta'ala, the criterion is to annihilate one's opinion.

HADHRAT BAYAZID BUSTAMI'S WORSHIP OF 70 YEARS

A person came into the service of Hadhrat Bayazid Bustami *rahmatullah alayh* and complained to him that he was performing the same *Ibadat* as Bayazid Bustami for 70 years, but had not been able to reach the rank and status of Bayazid Bustami. Hadhrat Bayazid Bustami *rahmatullah alayh* replied to him, it is because your actions have become the nourishment for your nafs (ego), not your rooh (soul). Your actions are done on the basis of your own opinion. You are enjoying superficial ecstasy and satisfaction from these actions, which are not difficult upon your desires; they are not burdensome on you. Due to this, these good deeds have become food for your desires not for your soul.

The food for the soul is actions that require one to strive, and place a spiritual strain on the heart. Such actions become food for the soul and a means of one's spiritual progress.

If we look at the angels' worship of Allah Ta'ala, we find that they do not have any opposing feelings or thoughts. There are no barriers for their good work, hence for them there is

no reward and elevation of status. However, a Believer who makes effort, upon every step there are obstacles. Despite this, he perseveres. He is thus elevated and accepted.

THE FIRST STEP IN THIS PATH IS TO PURGE ONE'S DESIRE AND OPINION

In essence, one has to eliminate his self-opinion. Hakimul Ummat Hadhrat Moulana Thanwi *rahmatullah alayh* mentioned: "The first step in this path is to annihilate personal wishes, desires and opinions. The one who sets foot onto this path should purge his desires and then enter this path. If he sets foot onto this path with his ego and opinion, then attaining Allah Ta'ala's closeness will be difficult; reason being he is still possessed with himself. His gaze is still upon himself as someone of worth and importance.

One may regard this as a defeat of personal honour and exposing one's inner secrets. However, when a person has some physical ailment, he explains the problem, in detail, to the doctor. At times, he even gives more details than required, whereas in spiritual diseases we choose to conceal the problem.

We must bear in mind, more severe than the bodily ailments, are the maladies of the heart. The worst that can happen with a bodily ailment is death. All physical ailments will

cease upon death. The corrupt maladies of the soul do not come to an end - the physical body perishes but the soul does not die. These illnesses continue and accompany a person even after death.

So priority should be given to that which has greater consequence for our real life. Today, we are neglectful of this. We need to develop a concern to become as our *Mashaaikh* (spiritual guides) would want to see us. Perhaps, in their lifetime, we could not achieve this, now after they have left us, we should display our loyalty to this relationship by improving our character and live our life in the manner that they would want to see us living.

This will affirm that our relationship is based on sincerity - for the purpose of reforming oneself and not to merely accompany them for name and fame. With the departure of the Shaykh, we should become more committed to our reformation.

It appears in a Hadith, that upon the demise of our pious elders, we should seek protection from *fitan* (trials), because when the friends of Allah Ta'ala leave us, many *fitan* (trials) arise as a result of their demise. In some instances, the trial

of wealth, the trial of vanity, the trial of freedom, overcome a person. When there is no guidance of a Shaykh, then freedom sets in and one begins to live carelessly, leading to disobedience. This is the danger of freedom. Safety is in remaining linked to someone senior and reputable. Such a person becomes worthy of recognition, who spends his life at the service of his Shaykh:

My *Hadhrat*, Shafeequl Ummat, Moulana Muhammad Farooq *rahmatullah alayh* use to recite a couplet:

***“O Farooq, you have spent your entire life at one
doorstep, otherwise, how many other places would you
have submitted your allegiance.”***

HERE, THERE AND EVERYWHERE

Today, people have this tendency to be 'everywhere'. They do not remain committed to one Shaykh. They wish to seek *barkat* and blessings from here, there and everywhere. Such a person will not be satiated anywhere or benefit from anyone until he does not align himself firmly with one Shaykh. He will not make much spiritual progress, until he does not confide in and take guidance from one mentor.

THE SINCERE SEEKERS AND THE BOGUS SHAYKH

It is amazing how Allah Ta'ala showers people with mercy. There was once a robber, who thought to himself, instead of stealing, let me pose to be a 'Shaykh' by adopting a pious garb and making a lot of *zikr* to attract people to myself. So he pitched himself outside the town and started *zikhullah*. Some people began frequenting his company. He guided them to making *zikr*. Through constant *zikhullah* these 'disciples' made significant progress and reached a high spiritual state. The disciples reflected that, if through the guidance of their 'Shaykh', they made so much of progress, so how high must the 'Shaykh's' spiritual rank be?

They all contemplated deeply to 'determine' his status, but of course there was no status, for the 'Shaykh' himself was a fake. They explained to the 'Shaykh' what they had tried to do, but could not fathom anything. They expressed their embarrassment to their Shaykh by even attempting to ascertain his status, whereas, it seems he was of such a high rank that they could not comprehend his position.

By now the ‘Shaykh’ himself, due to constant *zikr*, had developed a degree of consciousness within himself. So he explained to those sincere ‘disciples’ that in reality he was a robber and that he just sat ‘opportunistically’ to take Allah Ta’ala’s name in the hope of getting followers and earn something. So when they all came to him, he showed them how to take Allah Ta’ala’s name, and because of their sincerity, they attained the proximity of Allah Ta’ala. He requested them to make dua for him as he was in need of gaining what they had achieved. When they all made dua together, Allah Ta’ala also elevated the ‘Shaykh’s’ status.

AN ORDINARY PEASANT BECOMES A KING

There was a king who was concerned about who will succeed him. When he died, the ministers convened to determine who should take his place and decided that the first person to walk through the city's main gate the next morning will be the new king. The next morning, the first person to walk through the city gates was a poor young man with tattered clothing.

Hadhrat Maseehul Ummat *rahmatullah alayh* mentioned this incident, to demonstrate how spiritual/inner ability is conferred to the person appointed to a position. This young man was brought to the palace, given a bath, made to wear the royal garb and placed on the throne to administer the affairs of the state. Keep in mind, when a person is appointed to a position, then the required abilities are also conferred upon him.

So this person took charge and began running the affairs of the state. When the time came for him to descend from his throne, as per the practice of the previous king, he remained

seated. The standard practice of the previous king was to place his hand on the shoulder of his minister and descend the throne. The minister thought to himself: *Where will this person know the royal protocol.* He did not approach the throne as he used to do in the past.

The new king remained seated on the throne and did not move. He called out: “Keep the etiquette of the royal court in mind.” The minister ignored him, so the new king raised his voice a second time and said: “Please keep the etiquette of the royal court in mind.”

The minister immediately went and stood by the throne; the king placed his hand on his shoulder and descended the throne. The minister was amazed and asked him how he knew about the protocol of the former king as he was never in the royal court before. He replied: “Allah Ta’ala placed this thought in my heart, that when I descend from the throne, I should place my hand on your shoulder first.”

The point is that Allah Ta’ala transmits this spirituality to the one who is made in charge.

A RELATIONSHIP OF LOYALTY

Let us bear in mind that this is a relationship of loyalty and allegiance. We have said that this is a test from Allah Ta'ala.

In the verse, ***“And we shall test you with some form of fear, hunger, loss of wealth and life ...”***, the essence is that it is a glad tidings for the patient. Who are the patient one's being referred to here? **Those who are patient through their actions, occupy themselves with good deeds and remain steadfast.** This patience calls for a person to repel the inner calling of his ego with firmness and conviction.

Whoever remains **patient and steadfast in this time, with love and loyalty**, will enjoy these glad-tidings.

To attain these glad-tidings, we need to exercise the required level of patience. Expression of this sabr is in the form of steadfastness, in sending *isale sawab*, following the Shaykh's teachings and to regularly make dua for the elevation of the Shaykh's status.

THE DEMISE OF THE PIOUS OPENS DOORS TO TRIALS

This trial of the pious servants of Allah Ta'ala leaving our midst is indeed a difficult test that Allah Ta'ala puts us through. By virtue of their presence, Allah Ta'ala protects us from many *fitan* (trials). Through the presence and duas of the pious servants of Allah Ta'ala, those disasters and calamities that were destined to come upon us are averted and through their blessings, Allah Ta'ala protects us.

We will recall that after the demise of Hadhrat Maseehul Ummat *rahmatullah alayh*, the Babri Masjid in India was destroyed. Many Muslims were killed as a result of this unfortunate event. Hence, the presence of the pious is a source of great mercy for us and by virtue of their presence amongst us and their duas, we are saved from calamities.

In this time of test and tribulation, we should turn our attention to Allah Ta'ala. We should seek sincere forgiveness for our wrongdoings, inculcate a serious concern for our reformation and remain firm and steadfast upon our faith.

May Allah Ta'ala grant us all true concern for our reformation and the guidance to closely follow the teachings of our pious elders.

May Allah Ta'ala increase the blessings of this place (Masjidun Noor, Asherville, Durban, South Africa) and spread the spiritual blessings of Deen from here.

May Allah Ta'ala grant Moulana Naeem Motala Sahib *damat barakatuhu* abundance of good health, acceptance and steadfastness to continue the responsibility with sincerity. Our duas and everyone's duas are with him.

May Allah Ta'ala grant sabr and patience to all those associated with Hadhrat Moulana Yunus Patel *rahmatullah alayh*, including his close family members.

May Allah Ta'ala protect one and all. Aameen.

BEING BAY'AT AND IN THE SERVICE OF THE SHAYKH DOES NOT GUARANTEE SUCCESS

An important extract from the writings of

Hadhrat Moulana Yunus Patel *rahmatullah alayh*

Just becoming Bay'at or taking the pledge upon the hands of some pious *Allah Waala*, is not sufficient for Islah (reformation). Choosing the best specialist for the tumour in the brain is not sufficient for cure. To submit oneself into the hands of the surgeon for the operation is also essential. Together with Bay'at (pledge), there must be a willingness to accept the prescriptions of the Shaykh, for a cure of the evils in one's life. Sometimes the Shaykh has to 'operate', if the sickness is severe. A good and sincere mureed will welcome whatever is suggested.

Despite some people having become Bay'at upon the hands of some great Auliya of recent times, **no change came over them**. The same evil habits and bad character remained with them till their dying day. This was because they only took Bay'at for Barakah, or an increase in sustenance, or a cure

from some physical ailment with the duas of the Shaykh. There was no sincere desire and no effort made to stay, for some days, in the company of the Shaykh, **to inform him of the evils in one's life and to take the prescribed remedies given by the Shaykh, seriously.**

Lack of Ikhlāas (sincerity) and lack of appreciation prevents us from gaining benefit from the company of Mashāaikh. A person can sometimes remain in the company of a Shaykh for many, many years, but if there is no Ikhlāas, he will not gain anything much in his own life. There will not be much improvement in the person's Deen. **Being close to the Shaykh, or being a Khaadim does not necessarily solve one's spiritual weaknesses and problems.** This is no fault of the Mashāaikh; rather the weakness is with the person. The *maqsad* (objective) of his association was not for reformation and change. **Sometimes, the *maqsad* is just name and fame. So there are those who are close or who serve, and have opportunities that others do not have, but they do not profit spiritually.** Many a time, those who are local and who live in the vicinity, do not appreciate and they too do not benefit – as we have seen with so many of

our Mashaaikh. There is no appreciation when they are alive, and there is regret when they are gone. We have also seen in the lives of our Akaabir; many with them were close and trusted associates, but were spies for the government and they were the one's who showed disloyalty. They also did not benefit from the company of the Shaykh. Others are far, yet they are 'close' and they draw great benefit. They do not get the opportunity of Khidmat; they may not even get the opportunity of seeing their Shaykh, but their *Muhabbat* (love), *Aqidat* (faith/conviction), *Azmat* (honour) and *Ittiba* (emulation) of the Shaykh, is the means of them progressing by leaps and bounds, whilst those who are close and are near, take only baby steps. Separation may be by thousands of miles, but hearts can still be connected and united. Sincere love and emulation are the means of great spiritual benefit and progress for the mureed (true seeker). Allah Ta'ala gives the sincere one's what they seek: Islaah of their nafs and improvement and good in everything.

(Hidayatus Saalikeen – Guidance for the Seekers by Moulana Yunus Patel (R) - pgs. 34 and 73)

ABOUT SHAYKH ABDUL MU'EEED

Shaykh Abdul Mu'eed Sahib *damat barakatuhu* was born and resides in the Sindh Province of Pakistan in a town called Sukkur. He is the eldest son of the great spiritual master, Shafeequl Ummat Hadhrat Moulana Muhammad Farooq *rahmatullah alayh* who was the eminent *Khalifah* and successor of Hadhrat Maseehul Ummat, Moulana Maseehullah *rahmatullah alayh*.

The family had migrated to Pakistan from Aligarh in India, after the partition of India. Born in a religious family, he was given a sound upbringing by his parents. In his young days he would travel with his father to Jalalabad in India, to spend time in the company of Hadhrat Maseehul Ummat, Moulana Maseehullah *rahmatullah alayh*. Due to his father's very special relationship with Hadhrat Maseehul Ummat, the young Abdul Mu'eed was given special attention in the Khanqah and was considered to be part of the household. Hadhrat Shaykh Abdul Mu'eed *damat barakatuhu* once related: "*My father would advise me to drink abundantly from the borehole water of the Khanqah in Jalalabad, as this soil*

contains the special blessings of our Shaykh Hadhrat Maseehul Ummat rahmatullah alayh.

Hadhrat Shaykh Abdul Mu'eed, fondly known as Bhaijan (meaning the eldest brother), was the *Naazim (Chief Administrator)* of the *Khanqah Maseehiyyah*, which was established by his honourable father in Sukkur under the instruction of Shaykh Hadhrat Maseehul Ummat *rahmatullah alayh*. Bhaijan would astutely supervise all the important affairs of the *Khanqah* while his father, the spiritual fountainhead, undertook the responsibility of delivering daily *majalis* and discourses, receiving spiritual seekers, and satiating the spiritual thirst of seekers. The responsibilities of the *Khanqah* include ensuring that guests are comfortable and all arrangements are made according to style and temperament of the *Silsila* (noble chain of Mashaaikh). This effort would reach its peak in the last ten days of Ramadan when the I'tikaf programme would draw Ulama and seekers from far and wide. Some 300 to 400 guests would participate in the I'tikaf annually, whilst many more would participate in the programmes at different intervals in Ramadan. All related administrative

responsibilities were shouldered by Hadhrat Bhaijan *damat barakatuhu* for many years.

After the demise of his beloved father and Shaykh, *rahmatullah alayh* in 1999, and his dear friend Hadhrat Dr. Muhammad Sabir *rahmatullah alayh*, the natural successor of his father in 2007, Hadhrat Shaykh Abdul Mu'eed was tasked by his seniors with the enormous responsibility of carrying forward the mission. Under the instruction of, and with the duas, blessings and permission of a great sage of the *Chistiyyah* spiritual tree, Hadhrat Moulana Nawab Ishrat Qaisar *rahmatullah alayh*, who was a disciple of Hakeemul Ummat, Hadhrat Moulana Ashraf Ali Thanwi *rahmatullah alayh* and Khalifah of Hadhrat Maseehul Ummat *rahmatullah alayh*, Hadhrat Bhaijan, humbly and reluctantly embraced the enormous task ahead of him with the benefit of the spiritual training given to him by his father.

With utmost humility, respect, courage and steadfastness, Hadhrat Shaykh Abdul Mu'eed *damat barakatuhu* continues to fulfil the responsibility of his seniors with the same fervor, punctuality and steadfastness of his seniors and attributes all achievements to their blessings and spiritual *faydh*

(transmission). Amazingly, he possesses and espouses many of the noble traits of affection, love and compassion possessed by his father and Shaykh, Hadhrat Shafeequl Ummat Moulana Muhammad Farooq *rahmatullah alayh*.

He travels extensively in Pakistan and abroad for the purpose of spreading the Deen. He has been to the Caribbean Islands, Sri Lanka, Malaysia, China, Zambia, Malawi, Belgium, Germany, Turkey, Denmark and several other countries. He has also travelled to the UK and South Africa almost annually in the last decade for the purpose of reformation.

Hadhrat Shaykh Abdul Mu'eed has a deep love and affinity for the *Haramain Sharifain* and visits the sacred lands whenever the opportunity arises. He would accompany his father *rahamtullah alayh* annually and serve the Hujjaj for almost two decades.

May Allah Ta'ala protect Shaykh and accept his efforts. Aameen.

ABOUT MOULANA YUNUS PATEL

Hadhrat Moulana Yunus Patel *rahmatullah alayh* was born in Stanger, South Africa in 1946. He completed his schooling in 1962 and volunteered to be in the very first Tabligh Jamaat mission on the call of Hajee Bhai Padia *rahmatullah alayh* in Grey Street Masjid, Durban, South Africa. He then travelled to India and received his higher Islamic education at Darul Uloom Deoband during the period 1962 to 1969.

Hadhrat Moulana Yunus Patel *rahmatullah alayh* was an outstanding student and also a confidante of many of his illustrious teachers. He studied the first volume of Sahih Bukhari under the tutorship of Shaykhul Hadith Hadhrat Moulana Fakhruddeen *rahmatullah alayh* and the second volume under Hadhrat Mufti Mahmood Hasan Gangohi *rahmatullah alayh*. In his final year of studies, he would accompany Mufti Mahmood Hasan Gangohi *rahmatullah alayh* on Thursday's and Friday's to benefit from the company of Shaykhul Hadith, Hadhrat Moulana Muhammad Zakariyya *rahmatullah alayh* in Saharanpur. He later took bay'at to Hadhrat Shaykh Zakariyya *rahmatullah alayh*.

After completing his studies in 1969, he was advised by Mufti Mahmood Gangohi *rahmatullah alayh* to seek benefit from the company of Hadhrat Moulana Abrarul Haq Hardoi *rahmatullah alayh*, which he did for a few months. He returned to South Africa late in 1969, and was appointed as Imam of the Mooi River Masjid, a quiet town in the KwaZulu-Natal Midlands for some years.

Hadhrat Moulana Yunus Patel *rahmatullah alayh* relocated to Durban around 1973, and was instrumental in establishing the first office of the Jamiatul Ulama Natal, in Durban. For many years he served the community with great passion and personal sacrifice under the Jamiat, later becoming the Secretary General and President.

Hadhrat Moulana Yunus Patel *rahmatullah alayh* was a devoted servant of Deen and sacrificed his entire life serving the Ummah. He contributed immensely to the development of Islam in South Africa, at a time when there were not many Ulama in the country.

Hadhrat Moulana *rahmatullah alayh* was at the forefront of pioneering many organisations and initiatives that would serve and guide the Muslims of South Africa well into the

future. Following the fall of apartheid in South Africa, Moulana Yunus Patel *rahmatullah alayh* was one of the founding fathers of the United Ulama Council of South Africa, established in 1994 under the guidance of great luminaries and Akaabir, locally and abroad. Hadhrat was instrumental in fostering unity and harmony between communities in the country at a time when conflict and disunity was rife. Through these tireless efforts, the disputing Muslim communities found peace with each other.

He would passionately advocate the adoption of moderation, balance and tolerance with people. He would emphasise the need to provide solutions and create avenues of ease for people in matters of Deen. This earned him the love and admiration of many people. Hadhrat Moulana *rahmatullah alayh* was a visionary with a deep desire to connect humanity with the Creator. He encountered many difficulties in his quest to bring peace, love and harmony in the Ummah.

During the 'Qadiani' dispute in Cape Town in the early 1980's, he was part of the team of expert Ulama who prepared the evidence required in the court case. He

established the first girls' Madrasah in Asherville, Durban in 1982. It is now a flourishing institute.

Hadhrat Moulana Yunus Patel *rahmatullah alayh* was the Khalifah of two great luminaries: Hadhrat Moulana Hakeem Muhammad Akhtar Sahib *rahmatullah alayh* and Hadhrat Mufti Mahmood Hasan Gangohi *rahmatullah alayh* and was, himself, the mentor, preceptor and spiritual guide of many. The last decade or more of his life was dedicated to the spiritual reformation of the community and many hundreds of people became his adherents. He would regularly deliver the Jumuah talk at Masjidun Noor in Asherville, Durban and religiously conduct special *Islahi* programmes during the week for the spiritual benefit of the community. Hadhrat Moulana *rahmatullah alayh* travelled extensively in South Africa and to many countries of the world to spread the message of Islam and bring people closer to Allah Ta'ala. Many people were attracted to his talks which were simple and inspiring, thus benefitting from his practical wisdom.

Hadhrat was a most ardent and deep lover of the Haramain Sharifain. He would regularly visit the Haramain Sharifain whenever there was an opportunity. It was his heart's desire

and lifelong dua to breathe his last in Madinah Munawwarah and to be buried there.

As per the decree of Allah Ta'ala, Hadhrat Moulana Yunus Patel *rahmatullah alayh* passed away in the sacred precincts of the Ka'bah Shareef in Makkah Mukarramah on 12 July 2011, aged 65. He performed Tawaaf, and after Maghrib Salaah, raised his hands for dua, suffered a heart attack and passed away in the *mataaf*. His Janazah Salaah was performed by Shaykh Shuraim *hafizahullah* and he was buried in the cemetery of Makkah Mukarramah, Jannatul Mu'alla. This is extraordinary in itself as foreigners are not normally buried there.

ABOUT THIS BOOK

Tazkiyah (soul purification) is pivotal to a human's success in this world and the hereafter. Allah Ta'ala says,

'He has certainly succeeded who purifies it (the soul).' (91:9)

In the last century, from among the illustrious saints who have left a mark in the field of Tazkiyah is Hakimul-Ummah, Hadhrat Moulana Ashraf 'Ali Thanwi rahmatullah alayh.

From among a long list of prominent names who were granted ijazah (authorisation in the field of Tazkiyah) by Hadhrat Hakimul-Ummah rahmatullah alayh, one name that stands out is Maseehul-Ummah, Hadhrat Moulana Maseehullah Khan Sahib rahmatullah alayh.

After the demise of Hadhrat Moulana Maseehullah Sahib rahmatullah alayh, his Khulafa continued with the mission with the same zeal and enthusiasm, in particular, our beloved Shaykh, Shafeequl-Ummah, Hadhrat Hajee Farooq Sahib rahmatullah alayh of Sukkur, Pakistan.

Alhamdulillah, the booklet before us is an English transcription of a speech delivered by the honourable Shaykh Hadhrat Abdul Mu'eed Sahib damat barakatuhum, during his journey to South Africa in the masjid where the khaanqah of another luminary of our time, Hadhrat Moulana Yunus Patel Sahib rahmatullah alayh (the eminent Khalifah of Hadhrat Moulana Shah Hakim Akhtar Sahib rahmatullah alayh) thrived. As this was Hadhrat Bhaijan's first visit after the demise of Hadhrat Moulana Yunus Patel Sahib rahmatullah alayh, he very beautifully explained the natural feeling of loss upon the demise of one's Shaykh and what the reaction of those associated to the Shaykh should be.

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